

is the parting point between post and pre-millennialism. The former contends for the success of the flesh and blood kingdom, the latter for the success of the spiritual kingdom. Neither is the word *kingdom* as it is used in Matthew 13, synonymous with the word *church* in its primary sense, or as it is used in Matthew 16:18. "The kingdom of heaven" in Matthew 13 is one thing, the church of Christ in its primary and highest sense is quite another thing: the former is Christendom in the world, the latter an elect people to become the royal priesthood of Christ and shall constitute the "kingdom of God" along with the angels in the dispensations yet future.

Let us look at Matthew 13 a little more critically. First is the parable of the sower, there is exact ratio, just one-fourth of the seed fell into good ground. The second is the parable of the good seed and the tares, here no proportion is mentioned but we know by experience and observation how naturally prolific tares are, hence it is not difficult to grasp the Master's thought. The third is the parable of the mustard seed which represents great growth in proportion to the size of the seed it grows from, but it is after all but an herb, that dies with the season, hence does not denote comparative greatness, indeed very sorry figures to represent the dream of optimism. The fourth is the parable of the leaven, this might lead the casual reader to think that the kingdom of heaven would become all-embracing on the earth in this dispensation, and in the sense that Christendom is the kingdom it no doubt will, but I still doubt that the Master used it in that sense, because leaven in every other construction in scripture represents sin or evil, hence a more logical interpretation is that Christendom will be permeated with evil, as it indeed is. The fifth and sixth need no comment from me, but the seventh, the parable of the net, is the natural finale of the other six, the net being filled with both good and bad. If these parables analogically considered are the highest conception of the post-millennialist's true kingdom of heaven they are not expecting very much, something not worthy of the majesty, greatness of our Lord and Master.

I should like to notice the other scriptures that the brethren quote in support of their views but space forbids. No doubt some are saying even now, why all this contention about non-essentials? But is it non-essential to know the plan of God? It is just as important for a Christian worker to understand the plan of God, if he wants to labor successfully with him, as it is for a builder to know the plan of the architect. If post-millennialism is the correct view of the plan of God, then foreign mission work is useless, as long as the masses of our own country are unsaved; if it is a mere question of salvation, a soul in this country is as valuable as in any other, and as the work is more desirable and less expensive here, it would seem the part of prudence for the churches

to expend their energies here until enough are in the "kingdom" to make at least a respectable showing for that theory. But if pre-millennialism is the correct view of the plan of God, then it is incumbent upon us to preach the gospel, according to the commission, to every creature, or to every people, as a witness to every nation, so that God may be able to cull out his chosen ones from among all peoples, tongues and tribes as speedily as possible, that the end of this dispensation may the more speedily come, and the kingdom of universal righteousness be ushered in. May the Lord help all to ponder this question with the seriousness that it merits.

## The Home

### IN MEMORIAM

Mrs. J. C. Cassel died January 6, 1902

#### Acrostic

My Savior, lead me all the way.  
Revive me freely every day.  
Sweet rest in thee alone I find,  
And thou dost sooth my troubled mind.

Jesus, my Lord, I look to thee,  
Assured that thou canst comfort me.

Console me by thy love and grace.  
And help me see thy smiling face.

Come to me in my mournful state,  
And in my soul relief create.  
Savior Divine, afford release  
So that I may enjoy thy peace.  
Endued with blessing from on high;  
Lord, we'll be happy by and by.

J. W. BEER.

Lathrop, Cal.

#### ACROSTIC

##### Elder J. C. Cassel

Endearing thought: God loveth me!  
Lord, help me now to follow thee.  
Dear Savior, save me by thy grace.  
Equip me for the Christian race.  
Redemption calls for thanks and praise.  
These I will offer all my days.

Just as I am I come to Thee.  
Give strength that I may faithful be.

Control my heart, direct my life;  
And help me conquer in this strife.

Coming to Thee I feel I'm weak,  
And I thy help and guidance seek,  
So that I may walk in the light,  
Successful in my aim for right.  
Eternal Father, show the way;  
Lead me to walk aright each day.

J. W. BEER.

Lathrop, Cal.

#### What the Bible Has to Say to the Mothers

Last week we published in this department an article from the New York Observer on "What the Bible Has to Say to Young Women," by Mrs. Frances E. Clark. From the same series of the "Messages of the Word," we are glad to give our readers an article on "What the Bible Has to Say to

the Mothers," by Mary Lowe Dickinson, a contribution which we are sure will be appreciated by the readers of this paper, especially so by the mothers, of whom we trust there are many. The Bible is a universal book, that is its message is a universal one; it speaks to everybody and has a message for everybody; to the men of wealth and to the men of poverty; to the professional man and to the humble peasant; to the learned and to the ignorant; to the mother and to the father; to the son and to the daughter; to parents and to children; to the saint and to the sinner. May the message of the blessed book be received by all in the same spirit in which the writer sends it.

"How gentle God's commands,  
How kind his precepts are."

Not long ago an intelligent young mother said: "Motherhood seems, indeed, the crown and glory of my life, but why do people congratulate me as if wifehood and motherhood were the end and aim of existence? I thought God made me to be a good woman. I mean to be a good wife and mother in passing."

Thruout the Bible we find recognition of this divine purpose to bring the mother soul to the "full stature of a perfect womanhood," uplifting the whole nature as the surest way of ennobling any part.

We can never begin to gather from its sacred teachings the direct messages for any class without finding how little the Bible specializes. Running all thru its pages there is a broad stream of general instruction applicable to all human beings alike. Here and there may be traced little rivulets of precepts for a particular class, usually the untutored or subordinate. To these belong such commands as, "Children, obey your parents," "Honor thy father and thy mother," "Servants, obey your masters." But the mother's need is a broader and a deeper need, and for her flows the whole wide stream of suggestive teaching—the water-courses of the Bible that ought to make the woman-soul, and so the mother-soul, like a tree planted by rivers, of which it is said, "Its leaf also shall not wither, and whatsoever it doeth shall prosper." As we study this more general teaching we say not only, "How gentle God's commands! How kind his precepts are!" but how wise, how strong, how mighty to pull down womanish weakness of character, but powerful to upbuild, until women—like Jacob, who became a Prince of God—shall also have a new name given and become princesses in the household of the King.

Every mother who approaches the Bible lovingly, claiming its unmeasured treasure as a part of her inheritance, tho she may find its direct words to mothers few, will find that all its riches belong to her womanhood, and that its principles, if not its precepts, may become the spiritual food on which the mother life exists.